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that with such restrictions as, we think, ought to be made, it is a truly valuable beginning, and will wish that in subsequent editions the same excellent qualities may appear, *minus* some objectionable features.

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Source Book in Ancient Philosophy. By CHARLES M. BAKEWELL.
New York, Charles Scribner's Sons, 1907. — p. xii, 395.

This book is a collection in English translation of what Professor Bakewell considers the most significant documents illustrating the history of Philosophy from Thales to Plotinus. Its primary aim is to supplement the instruction in this subject by text-book or lecture by bringing the student into touch with the original sources, so far as that is possible in translation and within the compass of a single volume. Many teachers must have felt the need of such a book. The standard source book in this field, Ritter and Preller's *Historia Philosophiæ Græcæ*, gives all its texts in the original, and although, of course, along with many other works, indispensable to the scholar, contains much that is of little value to the average undergraduate. On the other hand, good English translations of ancient philosophical texts are not always available and are, in any case, scattered through many volumes. With the practical aim in mind of meeting the needs of the larger number, Professor Bakewell has omitted all documents relating merely to the lives and writings of the philosophers, and has selected only those relating to their opinions. He has made a further selection from among these. In this way he has succeeded in bringing within the limits of a book shorter by two hundred pages than the *Historia* of Ritter and Preller some of the choicest and most representative passages illustrating philosophical opinion during the period covered. And this has been done in the main without producing the impression of scrappiness. The passages are, as a rule, sufficiently full. It is a book which may be read with pleasure on its own account.

Concerning the choice of passages opinions will naturally differ. On the whole, they seem to me to have been well chosen for their purpose, and the balance to have been well maintained in their distribution. To the fragments of and concerning the Pre-Socratics, including the Atomists and Sophists, are assigned 85 pages; to Socrates, including the whole of Plato's *Apology*, 56 pages; to Plato, 69; to Aristotle, 52; to the Epicureans and Stoics, including the Roman Stoics, 71; and to Plotinus, 53. The relatively large amount of space given to Plotinus is explained and temporarily justified by the general

inaccessibility of his writings to English readers and the common misunderstanding of his doctrines. The most serious defect is the entire absence of anything from the Greek sceptics. This is the more surprising in that some prominence is given to Stoic and Epicurean discussion of the process of knowledge and criteria of truth. This defect will no doubt be remedied in a second edition, even if room has to be made by omissions elsewhere. It seems a pity, too, that no account should be given of the metaphysics of the Stoics, with its doctrine of the *Pneuma*, or of their psychology of the passions. The extant fragments of pre-Socratic philosophers are pretty fully represented; but why should a secondary source be used for Empedocles's theory of vision (p. 47), when he has himself described it in a well-known and picturesque passage (Diels, fr. 84)? And why should no reference be made to the cosmology of the Pythagoreans, which has at least as much historical interest as many of the early scientific speculations which are here recorded? As it is, Pythagorean doctrine, except for the late 'Golden Words,' is represented here only by two passages from Aristotle, important passages certainly, yet not perhaps wholly objective; at any rate a genuine Pythagorean like Philolaus conveys a different impression on so fundamental a point, for instance, as the relation of the original number doctrine to the doctrine of opposites. The question what to select from such authors as Plato and Aristotle must have presented no little difficulty, and not every one will agree that it has been successfully surmounted. One misses, for example, in Plato such doctrines as those of reminiscence, the immortality of the soul, and future retribution, and in Aristotle his theories of nature, of the state, and of art. But the selections appear to have been well considered; they contain in Plato the great passages, — without reference to chronological order, — from the *Phædrus*, *Philebus*, *Timæus*, *Parmenides*, and *Republic* bearing on the doctrine of Ideas and the supreme aim of life, and in Aristotle a chapter of first principles, another on psychology, and a third on ethics. To have given more would have required either more space or a shortening of the passages here given, and no doubt there were serious objections to either course.

The translations are by various hands. Many of them are standards and well known, others already printed but less familiar, others again appear here for the first time. Of the last are Professor Bakewell's own translations of most of the early fragments, of the *Apology* of Plato in full, and of portions of Aristotle; also Dr. Fuller's translations from Plutarch and Plotinus. A fine-comb criticism would perhaps bring out minor inaccuracies. I can only say that, after

examining a score or so of passages in the new translations, I have found nothing worse than a possible ambiguity (as p. 360, where "space in the intelligible world is represented by logical implication" means, not that it is logically implied that space is represented there, but that what corresponds to it there is logical implication, the being of one thing in another) or slight infelicity (as p. 361, where the *art* of *χειρονομία* is rendered 'gesticulation' instead of 'mimicry' or 'pantomime'), and that renderings which at first seemed doubtful have later proved, in my judgment, correct or, at least, defensible. Indeed, most of the new translation seems to me excellent. The severest criticism on the translations admitted attaches to Yonge's rendering of the doctrines of Epicurus from Diogenes Laertius, especially the passage relating to the method of knowledge, which is here made nonsense. The sources for Epicurus should be reexamined and freshly translated. Whether Hammond's translation instead of Wallace's should not have been used for the passages from Aristotle's *De anima*, is an open question; it may be noted that since this work was published a new rendering has appeared, by R. D. Hicks, which is more literally exact than either. Piety to a friend's memory was what, apparently, led to the adoption of two metrical translations by the late Thomas Davidson, that of the Pythagorean 'Golden Words,' and that of the 'poem' of Parmenides. They do but give us, however, the semblance of poetry without its substance, and look out of place in a volume where Empedocles and even Lucretius appear in prose. The translation of Parmenides is remarkable in its way, but it takes up in this form a good deal of valuable space, and is really less effective than a prose translation like Burnet's.

As a minor point of criticism, I should like to express a mild protest against the idiosyncrasy, interrupting eye-movement and necessitating new habits of attention and inattention, of making the references to the foot-notes which give the original sources of the citations after the first word of each passage, instead of before the passage or, as is the better custom, at the end. The references themselves I have generally found correct, but those to Plotinus vary perplexingly, if one does not happen to have the editions cited, especially where a book is referred to as a chapter or section (p. 371, *Enn.* V. § 2, for V, 2 § 1; V. § 4, for V, 4 § 1; p. 372, V. § 1, for V, 1 § 6; p. 373, V. § 1, for V, 1 § 7; p. 378, I. § 7, for I, 8, § 7). Further, it is to be regretted that Diels's numbering and clumsy arrangement of the fragments of Heraclitus has been adopted instead of the certainly not worse order and more familiar numbering of Bywater. Finally,

I would raise the question whether the book might not be made more helpful as a source book if, without neglecting the many, some regard were paid also to the few who have in them the royal seed of scholarship? What I mean is this, that it might well include an Introduction,—I have in mind the kind of thing, though on a less elaborate scale, that one finds, *e. g.*, in Lee's *Source Book of English History*, — giving definite information concerning the sources for the study of ancient philosophy, the extant writings of the philosophers, the doxographers, etc., together with the best modern editions, translations, and aids; that where the citations in the book represent only certain of the teachings of the philosopher or school, the fact should be noted and indications given as to what the more important, at least, of the neglected aspects are, and where they may be found; and that, in addition to an index of names, there should also be an index of topics. This would doubtless add somewhat to the bulk of the volume, and possibly slightly to its cost, but it would also, I think, greatly enhance its value. It is so good and useful a book that it deserves to be made, if possible, still better and more useful.

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